

Fr. Charly

A new Dialogue

VVHEREIN IS CONTEY-
ned the examination of the Masse, and
of that kynde of Priesthode, whych
is ordeined to say messe: and to
offer vp for remission of
synne, the bodye and
bloude of Christe
agayne.

6

Sam. Dylson

~~C. 13. 22~~

Believe not every spirite, but
trye the spirites, whether
they be of God or not:
for many false pro-
phetes are gone
into the
worlde.



C. 13. 22. 1

**The names of the speakers
in thys Dialogue,**

Mastres Miſſa

Maſter Knowledge

Maſter Fremouthe

Maſter iuſtice of Peace

Peter precò the cry

Palemon the Iudge

Doctør Propyri

Syn Phyllyp Philargyry

VVYLLYAM TVR
NERVNTOTHE
READER.



ALTHOUGH I BE
not belongyng vnto my pro-
fessyō to dispute of matters
of diuinitie, whiche am a
physitian: yet extreme ne-
cessite requirig I am compelled to do in
this kynde of war, as coblers, shoma-
kers, masons, carpēters, & al other mē
of handy occupations are compelled
to doo, when theyr cytie is beleged, to
take wepens in theyr handes and be-
come warriers, whych haue had lytle
or no experieñce of war befoze, when as
theyr cytie is beleged. Whych: yt that
(when a cyty is beleged) euery mā that
is a faythfull citizen oughte to do the
beste that he can, to defende hys cytye,
and to ouercū the enemies of the same:
who wpll blame me, whych am no pro-
fessoz of diuinitie, when as the cyty of
God, whereof I am a sworne Citizen,

is beseged, wyth so great hostes of poppe
warriers: yf I play in this tyme
of nede, the diuine warryer, to defende
the forsayd citty, and endeuoze my selfe
to ouercome the enemyes of the same.
The enemyes of our city, at they, whiche
take by violence away þe godly and
necessarie ordinaunces of our citty and
would by force thrust into our citty, lawes
of they; alon makig, cōttary vnto
the lawes of our lawmaker which buil
ded our city, & dyed for þe liberty of the
same. Suche enemyes, at the Byshop
of Rome, and all Poppe Brelates
and prestes, whiche mangle and m
niffe, pea, rob and many wayes deface
the mooste comfortable cōmon seale of
our saluacion and redemptiō: the holy
Sacramēt of Chyistes body & bloude,
and in þe steede of the same, set in a mere
mannes inuention, a certayne Popish
plase, whiche they call the meritorius
Wesse, bearyng vs in hande that, that
they can doo wyth it as muche as our
redeemer Chyist coulde do wth his most
blessed

bleſſed paſſiō, which thyng I iudge to
be greatly to the dyſhonour of Chyiſt,
that is that our moſt cōfortable cōmō
ſeal of our lybertie, and redemption,
ſhould be māgled and robbed, and for
the moſte parte of the hole yere, taken
from vs, and that the worke of a man
ſhould be made equall with the worke
of our Loꝝde and lawmaker whych is
both God and mā: I could do no leſſe,
but wyte thys booke, to defende the
bleſſed oꝝdynaunce of our Loꝝde and
redemer, and waſtyle a lytle wyth the
wycked mannes oꝝdynaunces, to helpe
to dꝝyue them out of the church our
cytie, and to reſtoze the oꝝdynaunce of
our ſauyour into the church agayn. I
know that many wyll be offended, and
take it verp greuously, that I ſhoulde
wyte of thys matter, and I loke for
none other, but ſome ſhal cal me knaue
and heretyke for my labour taken in
thys matter. Some wyll there be alſo
of Sathans ſyde, whych neuer can
be ſatiate wyth bloud, whych wyll de-

seye to haue my bloude; as dyuers in
Englande, at this daye, yet luyng
haue done, God forgive them. And the
same, yf that they? cruelties wete not
repressed and holden downe wyth the
hyer powers, whych at maneyners of
al truth and honesty, would not leaue
aloue in this realme one of my iuge-
ment: y use ether to wyte o: to preach
agaynst such manes intencions, as at
this tyme, I do wyte agaynst: but I
care not for these horsleches, trustyng
that he that hath so ofte deliuered me
from the handes of myne enemies, wyl
either saue me from them at this tyme
also, o: elles, yf it be his pleasure that
I shal lose my lyfe for his names sake,
I shall be sure to fynde it agayn. But
yf there be any man that of a conscien-
ce had agaynst me and thynke that I
holde any false opintions in this boke
o: any other booke, and woulde haue
the amendement of me and not my de-
struction, yf they be learned, let them
wyte agaynst me, and I shal answer
them

in them or elles if I can not, recante
that I haue wrytten. In the meane
season I woulde desyre the vblearned
whyche erre by reason of ignorance
and not of malice, that they woulde
cease from raylynge agaynste me, tyll
that they & these champions haue con-
futed my booke, and haue percepued
that I wyll not recante. Theys woulde
I also requyre of learned me if it coulde
be obteyned. Answered wrythyn
these seven yeres a certayne learned
man of Englande and confuted as
well as I could, hye booke but he con-
trary vnto all honeste and learnyng,
percepyng that he was not able to
answere to my booke, in euery booke
that he wrote afterwarde agaynste o-
ther men, rayled and scoffed agaynste
me by name. Should learned me play
suche partes in a chrysten kingdome? I
thinke that it were mete that he that is
learned, & opely in wrytynge or in pulpit
speaketh agayst any mā, shuld ether be
com-

perilled to confute hys opinions that he
capleth agaynst, or elles should be co-
pelled openly to cry hym mercy, whom
he hath slandered. If thys were
brought to passe, we should haue fewer
raplers in Englande then we haue.

Therefore haue I sette my name vnto
thys booke that if thou thinke that I
haue wytten herein, any thyngs a-
gaynst God or hys word, thou mayest
knowe to whome thou shouldeste

wryte. Almyghty God graunte
so the ignorant, knowlege,
and to them that haue
knowlege, to lyue
thereafter.

Amen.

Mastres Miffa.



I am credible informed by
the reporte of my faythful
and vnfayned frēdes, that
there at nowadayes many
rash & vngodly mē, which
bitterly despise me, & set me at nought:
saynge, that I am not she that I am
take for, & that I am p̄ Doyis Doughter,
and haue dyruen out of the church,
the supper of oure Lorde, and haue set
vp my selfe, in the stede of it: and that
I am p̄ greatest blasphemy, that euer
was vnto Chrystes death and passion,
wyth many other spitefull lyes & slan-
ders, wherwyth they woulde kyll me,
yf they coulde. But, ye good catho-
lyke and Christen people, knowe well
enoughe, what I am, and from whēce
I came: Ye wote that I came from
Chryste and hys Apostles, and that I
am allowed & approued wyth mo, then
an hundred holy fathers Byshoppes
of Rome, and I haue bene more, then
these .CCCC. yeres approued by
the

the hole churche. And because manye
newe fangled fellows, would that I
shoulde be remoued oute of the way,
that Chyestes supper, (as they call it)
myghte haue place in the Churche, as
an holosomer thyng and moze profy-
table for mannes soule then I am: I
wyl at thys tyme (compelled by ne-
cessytie,) compare my selfe wyth theyr
supper, and proue my selfe moze wo-
thy of place in Chyistes churche, then
it is.

The Supper that these fellows
speake of, euen after theyr awne cōfes-
sion, is but a memorvall of Chyistes
death, of a gvyng of thanks, for the
benefit of mans saluatiō, wherby māns
fayth is strengthened, and theyr loue
is increased. These are the chefest pro-
perties, that these new gospellers doe
gyue vnto theyr so greatly cōmended
supper. But hearken now what I both
do, and cā do: I deliuer the selfe soules
that haue bene long pituously punish-
ed in purgatory, fro theyr paynes and

tormentes. Where fynde you in al the
hole Scrypture, that the supper of
oure Lorde, can doo so muche? I can
make saye wether, and rayne: I can
heale all Sycknesses, and brynge
Dampned soules oute of Hell: I can
purchasse remyssion of synnes, by the
offerynge by agayne, of Chyestes bo-
dy and bloude. I can woth fyue woꝝ-
des, make bothe God and man. Whyp-
che thyng, seynge that God can not
doo: can not I do moze, then God can
doo? Nowe lette these newe fellowes
sell, whether the supper of our Lorde,
can do so much or no. Yet for all this,
yf nede requyre, I saye, that I am the
supper of our Lord: and my great fre-
des, Prophecy my patro, doctoꝝ of the
Canō law, & yf Phillip Philargir,
doctoꝝ of diuinite, haue taught me to
call my selfe so: yf that my other name,
shoulde be at any tyme to obpyous. I re-
misse: fare ye wel, tyl yf nexte tyme yf
we mete again. Knowle. here ye not, as
this womā speketh so blasphemous
agaynst

agaynste God and his worde: Marke
ye not, as she preferreth her selfe be-
fore the supper of our lord Iesu chryst:
and yet she is the Popis daughter:
Fremouth. I heare her talke very wel,
howbeit I perceyue not the hapnous-
nes of the matter, as ye doo: therfore,
shew me it playnly & I shall not spare
to lay it to her charge. Knowlege fyrst
when she is but y creature of mā, she
sayeth, that she can take synne awaye,
by the offerynge vp of Chrystes bodye
and bloude: wherein, she maketh her
selfe equal wpth our sauour Chryst.
And wher as she sayeth y she cā make
rayn & fayre wether, & heale all maner
of dysleases, she makethe her selfe god:
Where as she sayeth, that she cā make
wth. v. wordes, bothe God and man,
she maketh her selfe myghtyer thē god
for seyng that god is everlastyng, and
hath no begynnyng, he can not make
hym selfe, then wher as she sayeth, that
she maketh God, she makethe her selfe
myghtier thē god. Yf this be not blas-
phemy,

phemy, what shall we call blasphemy?
Fremourh. Sy, these are intollerable
blasphemies in dede, therfore, she shall
not scape wyth them thus. Now Gen-
telwoman tary a lytle, and heare what
shall be sayde vnto you. Here master
Justice befoze al thys wo:thpyful co-
pany, in God and the kynges name I
charge you wyth thys womā, that she
may be furthcūmyng, to answer vnto
such crymes of heresy and blasphemy,
as shall be layde vnto her charge.
Master Justice. Wotest thou, Jewed
fellow what thou sayest & doest: wylt
thou rayle agaynst the holy & blessed
messe, and accuse her of heresy & blas-
phemy: lay hādes on this felow, for he
speaketh agaynst the lyte articles, and
agaynst the Sacramente of the altar.
I take wytnes of you neyghbours,
and what thys fellowe sayeth. knoulege.
Soft sy, and be not so hasty, pf that ye
put thys man in pryson, and refuse to
execute it, that he hath charged you
wyth all, saye not but ye be warned, ye
wyl

wyl be throw your selfe. Ye ar begiled
master Justice, the worlde is not now
as ye thinke it is. The time of persecu-
ting the professors of the truth (thākes
be vnto God) beginneth now to weare
away, ye haue persecuted long enough
already in tyme past, & a lytle to longe.
The kynges intent & purpos, is now
at the beginning of his reygne to pur-
ge and clense the churche of al abuses
and enormities, & to examine and try,
with the touch stone of goddes word,
all sacrifices & ceremonies, whych are
in the church: whether thei ar agreing
wyth the word of God or no: that they
that do agre, may be allowed & holden
styl, and y^e thei, that ar disagreeing, may
be taken away. Then seying that thys
is the kynges mooste godly purpose,
when as ye wyl not suffer men to cite
abuses & such thynges, as ar thought
to be abuses, to come to examination,
mē may gather playnly, that ye entēde
to resyst y^e kinges most godly purpos.
Which yf ye doo, ye ar not his frende.

Ye

Pf the mēſſe, after betw examinatiō, be
found to be good & godly ſhe ſhal haue
no harme, but pf ſhe be founde to be of
antiſt:ih & but a ſained thynge, to wynn
money w, to the ydle preſtes tht cā not
preach: why may not y kingaes hygh-
nes as well put her down, & dzyue her
out of the chutch, as the popes wilines
ſet her bp, and broughte her into the
church: Therfore I wil aduylſe you, to
leauē of your troblynge of thys honeſt
man, & be contēt, to execute his reſona-
ble request. Maſter Juſtic. **S**p, at your
Inſtaūce, I wpll let this man go, & wyl
alſo ſe, that thys womā ſhall be furth-
cūmting, to anſwer vnto ſuch thyngeſ
as ſhal be layde vnto her charge. kno-
wuleg. farewel maſter Juſtice. **M.** Juſt.
farewell ſp. **P**alemon the ludge. **I**n-
quere Peter, pf there be any man that
hathe any actyon, oz matter, to be in-
treated of thys daye in thys Courte,
lette hym brynge it in, and entre it
and he ſhall be hearde. **P**eter Preco.

Pf there be anye, that hath any mater
in

in thys courte, let hys entre hys actiō:
for my Lord iudge is redy to heate it.
M. Fremouth. Here is a woman (my
Lorde) whyche defendeth open heresy,
and commytteth blasphemie agaynste
God & his holy word. Palemon. What
sayest thou womā, is it so, as thys mā
hathe reported of thee? Missa. I deny,
that I spake any heresy, or commytted
any blasphemie in al my life. Fremouth
Wyddest thou not saye, that I cameste
fro Christ and the Apostles: that thou
coudest deliuer soules out of purga-
tory, yea, and dampned soules oute of
hel, and coudest purchesse forgiveness
of synnes, wyth the offerynge vp of
Christes body and bloude agayn, and
that thou coudest do moze then Christ
can do: are not these saynges ful of
heresy and blasphemie? Missa. I graunte
I sayd all the saynges, whych ye haue
reherced, sauinge the last, whych I vt-
terly deny, that I euer said or thought
in all my lyfe tyme. Fremouth. I shall
proue (my Lorde) et I go hence, by her
awne

to: it. my ely. ste. at. mā. ny. ted. or. the. ste. you. ga. ol. es. of. and. ist. of. ūte. auc. br. xht. all. her. one.
woman haue wrytyng, that she taketh in
hande to doo, that God neuer toke in
hande, that is, to make God, whych yf
I cā shew, I shall proue, that she hol-
deth, that she can do more then Christ
can do. Palemon. The ye deny not, but
that ye sayde all the reste, whereof ye
are accused. Miffa. I sayde them, and
wyl say them agayne, knowlege. And
those saynges shall I, by the helpe of
God proue false, Hereticall and blas-
phemous. Porphir⁹ and Philargir⁹. We
despyre you (my Lorde) that ye wyl ad-
myt vs to be defenders and aduocates
vnto thys innocent woman. Palemon.
I am well content, defende her as well
as ye can. Prophiry. Euen as it is ney-
ther semyng nor godly, that the holy
scripture should be called to examina-
tion and tryal, whether it be scripture
or no, & they that holde that scripture
is no scripture ought streyght wayes
to be taken for Heretikes, and infid-
les: so the blessed and holy Messe, why
che is as true as the scripture is, and

came fro God, as well as the scripture
came, ought not to be suffered to come
vnto any examination or tryal: and as
they p doubt or holde agaynst it, ought
by and by to be take for Heretikes and
infideles. The blessed messe is such a
hygh and inscrutable mystery, that no
lay man ought to reason or dispute of it.
And though ther were any abuse crept
into the Masse (as no man is hable to
proue that there is any at all) it should
belong only vnto the Byschoppes and
vnto the clergy, to medle wth suche
matters, and not to suche lay and vn-
learned fellowes, as these be. Whyche
as it dothe appere by theyr apparell
haue neyther taken any degre in diui-
nite, neyther in the Cannon law. Cato
the wyse man sayeth to suche. Mitte ar-
chana dei: let the secretes of God alone.
And Salomon sayeth: He that is the
sercher of Goddes mateky, shall be
ouerthrowen wth hys glove. Ther-
fore it is not lawfull that these fello-
wee should medle wth any such mat-
ters

ers, as the messe is. Moreover, yf these
mes accusatiō should be allowed, ther
is no suche holy ceremonie in the hole
church, whiche shoulde not come into
great teoperdy of destructiō soneafter.
Let al mē beware, that they breake not
a good orde. Now is the churche in a
right good orde, which yf it were ones
broke, the church should come in great
teoperdy. Take but one staffe out of a
būdel, ar not al the rest loose & ready to
fall out: the ceremonies of the church,
ar knyt in such an orde, & yf ye take one
away, that al the rest. Malbe in teopdy
of fallynge into destruction. Further-
more, ye know also that the multitude
of thys realme, hath the messe in suche
reuerēce, and taketh it for such a godly
thyng (as they are bounde to doo no
lesse) yf they shoulde ones perceyue
that the Messe shoulde be handeled
as a thefe and a robber, that is, yf
the shoulde be openlye accused befo-
re the face of the Courte, the rude
people woulde make an insurrectyon,

and so should all thys realme come to
great leoperdy, by the breaking of the
inwarde peace, of oure fozen enemies.
Therfore it were beste to refuse these
mennies accusaſion, & not to admyt it,
but to punyſh them for theyr bolde in-
terpꝛyſe! But yf ye wyll nedes admyt
theyr accusaſion, by your patience, my
lord, ſeing that thys is a ſpiritual mat-
ter: it ſhoulde be hearde before a ſpiri-
tual iudge: for as ariſtotel ſaith euery
man can iudge well in that thyng that
he knoweth: then he that knoweth not
the matter, can neuer iudge well in it.
Wherfore it were beste that eyther ye
ſhould (my Lorde) recteſe theſe mennies
accuſaſion, or elles ſuffer the matter to
be deuolued vnto ſom ſpiritual iudge
Palemon the laſynges alleged oute of
Cato and Salomon forbyd not Chri-
ſten men to ſearch the ſecretes of thyr
fathers teſtament and wyll, whych he
hath left in wytyng, that they ſhould
knowe but only ſuche ſecretes, as god
hath not opened in hys holy word and
teſta-

testamente, and are not necessarie for
man to know: then these men may reade
and searche out all the secretes, that are
cōteyned in the scripture, & for the vn-
derstandyng of it, may wyth sobrenes
and discretion reso and confer of any
place of scripture. And yf any thyng
be taken for a parte of goddes wyll or
commaundemēt, whych they doubt of,
whether it be cōteined in theyr fathers
wyll or no: why maye not they haue a
recourse thither, to se whither it is cō-
teyned ther, or no: Yf that onely Pri-
stes shoulde be suffered to come vnto
the readyng of our fathers testament,
yf they sayde that the Pope were heade
of Christes church, and all our good-
des y are laymen were theyres at theyr
pleasure: yf we myght not be suffered,
to searche our fathers wyll and testa-
mēt, whether it were so or no: we shold
haue shortly many take a rich papistes
in thys realme, as we haue all redy a
great dele to many. And yf they would
haue our wyues and doughters also,

And sayd, that if it were goddes wyl, that
we shoulde let them haue them, yf we
myght not searche the testament, whe-
ther it were so or no, in what case were
we in them: As for these men, whome ye
iudge by theyr apparell to be vnlear-
ned, because they seme not too be doc-
tors of diuinite, and of the Cano law,
and therfore not worthy to accuse any
abuse, that it may be put away, ye fo-
low very lytle the scripture, whyche ye
eether know or ought to know: Nolite
iudicare secundum aspectum, &c. Judge
not accoꝝdyng vnto the outwarde ap-
perance, but iudge after ryght iudge-
ment. The one of these me is a maister
of arte of Cambrige, and the other is a
maister of arte of Oxfoꝝde, and haue in
theyr yowth studyed diuinite. Muste
they now be vnlearned, because they
are no prestes: we shall haue a tryal of
theyr learning hereafter. And though
they were as vnlearned as a man is
possible: no man can hynde them to
accuse the of heresy & blasphemy, whā
they heare speakyng playn blasphemy

and heresy. Therefore I will allow their
accusation, & iudge as I shall see con-
venience giuen. As for þe feare, þe yt the
messe should be suffered to be ones ac-
cused, þe al the ceremonies of the church
shoulde sone after decave and come to
nought, it is but a folyshe feare. Yf the
messe be founde faulty & the ceremonies
be founde to be of the same sorte, that
the messe is, why shoulde they not be al
taken away togyther: for thet that are
ioyned togyther in þe myscheuous dede,
ought not to be separated in þe punish-
ment. Your thondre boltes of vpro-
res of the people, whereby ye meane
that great bloud shoulde be shedde wthin
this realme, yf þe messe shoulde be accu-
sed of heresy & blasphemy, ar but vain:
for þe kinges most louing subiectes, ar
more godly and wyser, then they wyl
disturbe the cōmon wealth for the exa-
minatiō of a mā or a womā. What say
you: yf Baals image were here in En-
lande, whiche god commaunded expre-
sedly to be destroyed, and ye knowe
certaynly that there shoulde arise an

by: and the putting down of this
Idole: whether were it better to suffer
the Idole to stande still wyth the hygh
displeasure and indignation of God
whych threatned subuersion vnto the
lande, whete Baal were worshypped,
or to burne Baal wyth an by: and
so to auoide the indignation of God:
I trust to almyghty god, that we shal
haue no bys at all. Where as ye
would haue the matter deuolued vn-
to some spirituall iudge, thynkyng
that I am not able to iudge of this
matter, for lacke of knowlege and lear-
nyng in matters of religion, I would
not that ye should reken me to be vn-
learned in Goddes law, because I am
no Bishop: as though only bishoppes
and prelates were spirituall men, and
none elles. Qui non habet spiritum dei,
hic non est eius: He that hath not the
spirite of God, he is not his: But all
true Christen men haue the spirite of
God, then are al Christen men spiritu-
al men. The must ye eyther take me for
no

nd Christen man, or elles graunt, that
I am a spiritual iuge. As for my knowe-
lege in the holy scripture, though
many of my predecessors haue bene to
they? greate shame shamefully igno-
rant in þ scripture: I would ye should
knowe, that I haue bene brought by
in humanitie, Logike, and diuinitie.
in the vniuersite of Cambrige, tyll I
was. xxi. yeres olde, and that sence that
tyme, though the comon law hath ben
my chiefe study, I haue diligently read
the scriptures from the begynnyng to
the ende, wherby, thanks be vnto the
Lorde, thus muche knowlege haue I
gotten, that I can discerne true religi-
on from superstition, and knowe my
shepherdes voyce, from a straungers.
Thys sayng of Dauid: Et nunc reges
intelligite, & erudimini iudices terre: Get
you vnderstandyng ye kyniges, and be
you learned ye iudges of þ earth. This
sentence made me reade the scriptures,
sence I was a iudge, more hede fully
and attentely, then euer I dyd before.
Ther=

Therefore ye shall not neede to haue the
matter deuolued vnto an other iudge,
Now yf ye haue any thyng agaynste
this woman, speake, and ye shall haue
audience. Knowlege. holde ye your opi-
nion still that ye are ordeyned of all-
myghty god, and I pray you in what
place of the Bible dyd God order you
maistres missa: Porphir. Christ ordeined
the blessed messe in the. xxvi. of Math.
the. xiii. of Marke p. xxi. of Luke and
in p. xi. of the former epistel to the Co-
rinthians, knowlege. there is no men-
tion of the messe in any of these places
Porphiry. What maketh mater, whe-
ther the name be ther or no, yf the thing
be there. We ought rather to seke for
the thyng it selfe alwayes more, then
for the name of it. knowlege. How do
men discerne and knowe thynges, but
by theyr names: then seynge that there
is no mentiō made of the messe, in these
places reher sed, howe shall we knowe,
that Christ ordeyned the messe there:
Porphiry. ye shall knowe, that Christ
ordeined

the ordeyned the Masse by Chyestes wor-
des, wherwyth he ordeyned that thyn-
ge, that we call the messe. knowlege.
Reherse the wordes I pray you, wher-
wyth Chyeste instituted the messe. Por-
phyry. thele they be: Dominus Iesus in
ea nocte, qua traditus est, etc. The Lorde
Jesus in þe night, that he was betrayed
toke breade and after that he had gy-
uen thākes he brake it and sayd: Ta-
ke, eate, thys is my bodye whychē is
broken for you: Doo this in the remem-
braunce of me. After the same māner, to
kehe the cup, after the supper was don,
and sayd: This cup is þe new testamēt
in my bloude, Doo ye thys as oft as ye
shall drynke, in the remembraunce of
me. By these wordes, dyd Chyeste in-
stitute and ordeyne the Masse. know-
lege. And wyth the same wordes he
instituted the Lordes suppe, then is
the Masse and the Lordes supper all
one thyng. Porphyry. They are all
one thyng in verye dede, therfoze,
they that rayle agaynste the blessed
messe

Messe, sayll also agaynst the supper
of our Lorde. Knowuleg. Yf the Messe
and the supper of the Lorde be all one
thyng, the ryghtes, the housell, the sa-
crament of Chyistes body and bloud,
and the supper of the Lorde are al one
thyng: then the messe, the housell, the
ryghtes, the sacramēt of Chyistes bo-
dy and bloude, and the supper of the
Lorde, ar all one thyng. Wherof it fo-
loweth, that whosocuer may celebrate
oꝛ do any of these: may also celebrate oꝛ
doo all the rest: But all the lay men in
Englande may celebrate the supper of
the Lord, and may receiue theyꝝ rygh-
tes oꝛ housell, as well as pꝛiestes, ther-
foꝛe they may all celebrate oꝛ do messe
as well as pꝛiestes may. Yf the supper
of the Lord oꝛ houslyng and the messe
be all one thyng: whatsoeuer then be-
longeth vnto the one, belongethe also
vnto the other: and what soeuer is re-
quyꝛed to the celebratyng of the one,
is also requyꝛed to the celebratyng of
the other: But a shauen crowne, a pꝛi-
stes

bes gown, an albe, a stole, a vestiment,
confiteoꝝ, misereatur, collectes, sequē-
tes, secretes, canon, memento, elevatio
of the sacramente, remembraunce of
sayntes departed, offering vp of chꝛist
foꝝ remissyon of synnes, bꝛeakynge of
bꝛeade in.iii. partes: one foꝝ them that
ar in Purgatoꝝ, an other foꝝ thē that
are in heauen, the thyrde foꝝ them that
are alyue, washynge of a mannes fy-
ngers, myxyng of water and wyne to-
gyther, ar necessarily requyꝛed of him
that shall saye messe, then yf it be true
that ye say, that the messe and Chꝛistes
supper, whych the common people cal,
theyꝝ housell oꝝ ryghtes, are all one
thyng, then is it requyꝛed, that all mē
whych shall celebrate the Lordes sup-
per oꝝ receyue theyꝝ howsel, must haue
shauē crounes, prestes gownes, albes,
stoles and vestimentes vpon theyꝝ bac-
kes: they must say secretes, and sequē-
tes, collectes & canō: they must bꝛeake
the hooste in.iii. partes, and offer vp
of freashe, Chꝛistes body foꝝ remissyō
of

of synne, wyth all the other superstitions
toyes and bables aboue reherse
But these ar not requyred of hym that
shal celebrate the supper of the Lorde
and yet are requyred of hym that shal
celebrate messe: it foloweth therfore
that the supper of Christ and the messe
are not all one. More ouer yf the sup
per of the Lorde and the messe were all
one: when as a lay man maye as wel
receyue the supper of the Lorde for
preist as a preist can do for a lay man
then might a layman as wel say messe
for a preiste, as a preist can do for a la
ma. But I do not doubt, but ye thinke
that to be an incōuenience, and cōtrary
to your ofte cominended order, then
it not conueniente, that the supper of
Christe and the messe, shoulde be reko
ned all one. Philargyrus. We thynke
that ye spake of late wonderous vn
discretly and vntreuerently, and othe
rwise thē it becommed a Christen ma
to doo: where as ye called the holy ve
stimentes whych the preiste weare

in the hondure of Chylste, who is pre-
sent at the messe, superstitious toyes
and bables, seyng that they were con-
secrated to holy vles by holy prayers,
and by the inuocatio of goddes name.
When ye go to speake with a great mā
do ye not wel to put on the best clothes
that ye haue? Shall a preste then doo
missse when he putteth on better clo-
thes thē ꝑ cōmon people wereth whē he
not only speaketh w, but also toucheth
the king of heauēye must not therfore
so rashly dispise the hallowed vestimē-
tes & other suche lyke outward semely
ceremonies, which serue for a good or-
der. knowlege. I perceyue well, when
ye can not answerere to the reso-
nes, whych I haue made vnto youre
rekelow, ye would drawe me craftelye
oute of the matter in to an other newe
matter. But leaste I shoulde seme to
be vnable to answeere vnto youre re-
sones, I saye, the vestimentes for
the Bpischoppes bablynge, are no
holyer, then Coine Tynkers taberd
is

is, and y name of God is abused, where
it is called vpon, to sanctify thynges
that God neuer comaunded to be san-
ctified or hallowed. Chyestes natural
body is not now honoured w outward
garmentes, and he wyl not be honou-
red otherwise, then he hath comaun-
ded: for he hath gyuen no comaunde-
munte so to be honoured. And as for
hys godhede, because it is a spyrite, it
muste be spyrytually worshypped in
spyrite and in truth, and not in outward
bestimētes. Yf ye wyl worshyp Chy-
estes bodye, as ye oughte to doo, gyue
good newe clothes vnto the naked or
to the pooze, that haue nede of clothes
and then doo ye honour Chyeste as ye
shoulde do. But to retorne vnto our
purpose agayne, I aske of you, whether
a lay man when he taketh hys cygtes
at Easter in loue and charite wth a
chrystia faith, celebꝛateth the hole sup-
per or no: Philargy. I graunt that he
celebꝛateth the hole supper. knowlege
but the same celebꝛateth not the hole

messe

meſſe and the ſupper of the Lorde are
not all one. Porphyry. As a naked man
now wythin this houre clothed, dyſſe-
teth not in ſubſtāce from hym ſelfe be-
cauſe he is clothed: ſo the meſſe, dyſſe-
teth not from the ſupper of the Lorde,
becauſe it hath decent apparell nowe,
ſemely for ſuch a myſtery, whyche per-
chāce it had not in þe primatiue church
or elles there is no difference at al, be-
twene the Meſſe and the ſupper of our
Lorde: for there is in the meſſe befoze
the conſecration, bzeade and wyne, and
after the cōſecration, the body & bloud
of Chyiſt, and theſe are in the ſupper of
our Lorde, and alſo in the meſſe, ther-
foze the meſſe and the Supper of oure
Lorde are al one. knowlege. Ye ſay be-
cauſe there is bzeade and wyne in the
meſſe befoze the conſecration, and the
body and bloude of Chyiſt after the cō-
ſecration, and theſe ar both in the ſup-
per, and alſo in the meſſe, therfoze, that
the ſupper of the Lorde and the meſſe
are all one. fyrſt ye doo ſuppoſe to be

C. i.

true

true which is playn false, that is wher
soever breadd and wyne is, & the bodye
and bloude of Chyiste is, that there is
Chyistes supper. At the maryage in the
Cane of Galile, was breadd and wyne,
and the body and bloud of Chyist more
truly, then they are now in your messe:
yet was not Chyistes supper there. In
the Supper also of the Cozynthyans,
which they ate before the Lordes sup-
per, was breadd and wyne, and (yf it be
true, that the sacramentaries hold, that
Chyistes body is in euery place,) there
was Chyistes body and bloude, but for
all that, that supper was not Chyistes
supper, because it was not done in the
remembraunce of Chyistes deathe, but
onely to fyll the belly, and not to fede
the soule. Porphiry. thys is not a lyke
case, for neyther in the Cane of Galile,
neyther in the Cozynthyans Supper
was, the wordes of consecration sayd,
and therfore was there no supper of
oure Lorde. knowelege. Then yf the
wordes of consecration had bene sayd
in

in the Coꝛnthyans supper, though
the Coꝛnthyans hadde not intended
to haue remembꝛed Chꝛistes deathe,
theyꝝ foꝛmer suppet shoulde haue bene
chꝛistes supper, and now by your resoꝛ,
when and where soeuer a pꝛeiste sayth
the wordes of consecratyon, as ye call
them, ouer bꝛeade and wyne, there is
Chꝛistes supper, as though in these
it. thynges alone to haue bꝛeade wyne
and certayne wordes sayd ouer the sa-
me, shoulde consyste Chꝛistes supper:
whych oppynion I wyl take in hande
to pꝛoue false by the autoꝛite of goddes
word. Luke in the. xxi. chap. describing
the Loꝛdes supper, & al such thinges as
beloꝛge vnto it, in these wordes: do this
in ꝑ remeꝛbraunce of me, teacheth vs plai-
nly, ꝑ one of the chefe pointes that beloꝛ-
geth vnto ꝑ loꝛdes supper is to call to
remeꝛbraunce ꝑ passioꝛ of chꝛist. And paul
in ꝑ. xi. chap. of the foꝛmer epistle to the
coꝛinthians writeth of chꝛistes supp thus
Take ye, eat ye, this is my body, which
is broke foꝛ you: do this in ꝑ remeꝛbraunce

C. ii.

of

me. After the same maner also, he toke
the cuppe, when supper was done and
sayd: thys cup is the new testament in
my bloude, do thys (as oft as ye shall
drynke it) in the remembrance of me, for
as oft as ye shall eat of thys bread, and
drynke of thys cup, ye shall declare the
death of the lord vntyl he come. These
are the wordes of saynt Paule and the
vndoubted scripture: wherevpon I
gather, that it belongeth as muche to
Christes supper to receyue the breade
and wyne in the remembrance of Christ,
and to declare and shew hys death, as
it belongeth to rehearse these wordes,
thys is my bodye, yea and moze to: for
sainte Paule sayeth, as oft as ye shall
eat thys breade and drynke thys cup,
ye shall declare and set furth the death
of the Lord vntyll he come. He sayeth
not, as oft as ye shall eat thys breade,
and drynke thys cup, ye shall say these
wordes ouer the breade and wyne, this
is my bodye, and thys is my bloude.
Then doth not onely breade and wyne
and

and the wordes of consecration sayde
by a prest, make the supper of the lord,
excepte the remembraunce of Chyestes
death, & the p[re]s[en]ce of Chyestes church
be annexed also therunto. Then doo I
gather this argument, the messe is not
done in the remembraunce of Chyeste,
as oft as it is done therfoze: the messe
is not the supper of the lord. Further-
moze, that the messe and the supper of
the Lorde, dyffer no moze one from an
other, then a naked man and a clothed
man do: thys argumente shall suffici-
ently declare. Whose op[er]ationes and
endes doo differ, and are dyuerse, they
are also dyuerse thynges, and dyffer,
and can not be all one: But the opera-
tiōs and endes of Chyestes supper and
the messe are dyuerse, and dyffer one
from an other: therfoze the supper of
Chyist and the messe do dyffer, and are
diuerse thynges, and can not be al one.
The operation and ende of the Messe
are these, to purchasse remission of syn
by offerynge by of Chyiste agayne. to

C.iii.

make

make fayre wether and rayne, to heale
sycke hoxses, mefeld swyne, & the french
por, to byng soules to rest that are in
tozmente and payne, to delyuer soules
out of hel. The messe is sayd and done
in the remembraunce and honoure of
men. Thys is also an operation at the
messe, to purge synnes, and to take the
awaye, and to byng the kyngdome of
heaven, by the recepyng of breade and
wyne. The fyrst ende oz intet of þe messe
whereof I made mention, is declared
in this secret. *Sacisfaciat tibi domine etc.*
We beseeche thee Lord that the offering
bp of thys presente sacrifice, maye be a
satisfactiõ for the soule of thy seruãt.
It is also declared in this prayer which
is sayde at the ende of every messe. *Pla-*
ceat tibi sancta Trinitas. etc. O holy
Trinite, let thys obedyente seruyce of
my seruptude please thee, that thys sa-
crifice which I vnworthy haue offered
vnto the eyes of thy maiesty, maye be
vnto thee acceptable, and thou hauing
pytie

pytie, may be propitable and purcha-
ser of mercy. The same intent is decla-
red in thys secrete whych is conteyned
in the messe, whych is sayde on the. x v.
Sonday after Trinite sondaye: Con-
cede nobis domine quesumus, ut hec ob-
latio salutaris, et nostrorum fiat purgatio
peccatorum, et tua propitiatio pietatis.
Lorde graunte vs we beseeche thee, that
thys holsojn oblation may be the pur-
gation and clensyng of our synnes. &c.
Also in the secrete of saynte Richarde,
the intet and ende of the messe is vtre-
red playnly in these wordes. Cōcede que-
sumus misericors deus, et c. Graunte vs
mercypfull god, that by the intercessyon
of saynte Richarde thy confessoꝝ and
Byhoppe, thys rewarde offered to the
eyes of thy maiesty, may both purchase
vs grace to lyue well, and get vs euer-
lasting gloꝝ. Also that the purpose and
intet of the messe is to saue both þ body
& the soule: The secret in S. Romanes
messe doth euidently testifi in these wo-
des: Sacrificiū deuotiōis nre. we beseech þ
al=

Almyghty god, loke meekely to, and re-
garde the sacrifice of our deuotiō, and
of thy benygnyte at the intercessyon of
thy confessor, & byshop Romane graūt
thorow thys, health of bothe body and
soule. Now by these wordes of þe messe
here reherſed, it is euident, that the ende
and intent of the messe is to make sa-
tisfaction for mānes soule, to purches
mercy, to purge synne awaye by offe-
rynge bp of sacryfyce, and to obtayne
euerlastyng gloꝝy. Hath the supper of
the Lorde I pray you any such opera-
tion, intent, purpose and ende, as these
be: Neuer one. Another ende and ope-
ration of the messe, is to make fayre wea-
ther & rayne. These titles in the mes-
sal: Missa pro serenitate aeris, Missa pro
pluuia, Doo sufficiently testify. Thys
doth also testify the secret of the messe
sayde for rayne. O blatis domine placare
muneribus. et c. Lorde, be thou swaged
by the rewardes offered bp: and grue
vs the helpe of sufficient rayne in dew
seaso. Hath the lordes supper any such

ope-

operation or intente? That an other
operation and ende of the Masse is to
heale sycke horses, meseled swyne, and
al other diseases, both of men and bea-
stes, these titles beare sufficiently wit-
nes: Missa p peste animalium: A messe for
the moztē or pestifero^r sybnesses of be-
stes. Missa Raphaelis archāgeli pro om-
nibus infirmitatibus, A melie or Rapha-
ell the archangel, for all sycknesses. As
Christes supper cōmaunded to be re-
ceyued for any suche purpose: that the
messe is also sayd to deliuer soules out
of payne and tozment, the messe of, Re-
quiem, in these wordes beareth recozde
Pro quorum memoria, et c. Lorde, gyue
them euerlastyng rest, for whose me-
mozy, the body of Christe is receyued.
And in this, Post communionem, after
theyr communior. Annue nobis do-
mine per hoc sacrificium quod sumpsim⁹
et c. graunt vs Lorde by thys sacrifice,
whych we haue receyued, p the soules
of thy seruaūtes may deserue to recei-
ue forgyuenes of theyr synnes. Wher dyd
Christ

Christe ordeine that his supper shoulde
be taken to delyuer soules oute of tor-
mente: That an other operation and
ende of the messe is to delyuer soules
out of hell, thys place red in the messe
of Requiem. doth beaer sufficient wyt-
nes. Hostias & preces tibi domine offe-
rimus, et c. Lorde we offer vp vnto the
oblatyons and prayers, receyue thou
them Lorde, for those soules, whom we
reminembze thys daye, make them Lorde
to passe ouer from deathe to lyfe. And
in thys prayer: Domine Iesu Christe rex
glorie, et c. is playne mention mayde of
delyueraunce from hell, wythoute any
figure or trope. Lord Iesu Christe king
of glory delyuer the soules of al fayth-
full dede men frome the hande of Hell
and from the depe lake. And in the pra-
yer of Gregories Trentalle thys is
the ende of the Messe to delyuer sou-
les oute of the handes of deuilles.

*Iustorum animæ in manu dei sunt nec
nocebit eis tormentum malitiæ.* The

rygh

1
ldelyghteous mennes soules are in God:
to his handes neyther shall any torment
and of malpce ber them. Then it dothe ap-
ples here, that the Messe goeth aboute to
esse delyuer euell and dampned mennes
soules from the place, where they are,
that is, from Hell and from the han-
des of the deuell. Where to torment the
any deuell any soules departed, sa-
weynge onely in hell: therfore the intent
of the Messe is to delyuer soules oute
of hell. The wordes of the Trentall
remesse are these. Deus summa spes no-
re of frae redemptionis qui in terra promissi-
onis, et cetera. God the cheste hope of
oure redemptyon whycheste haue chosen
before all other landes to be borne in
the lande of promyse, and sufferedest
death in the same place: Delyuer mer-
cyfully the Soule of thy seruaunte,
frome the handes of Deuelles. Loo,
here maye ye se, that the operation of
the Messe, is too delyuer Soules
frome the handes of Deuyles. Byd
Christe ordeyne hys Supper, to de-
lyuer

belyuer soules from the handes of de-
uelles: suerly they? is no mētō made
of any such mater in the instituton of
Christes supper. That the messe is a
memozial of ded mē, and ꝑ it is done in
the honoure of sayntes, the wordes of
the messe, hereafter folowynge, do ma-
nifestly declare. *Pro quorum memo-
ria corpus Christi sumitur. et c.* Lord gy-
ue them euerlastynge rest, in whose re-
membraunce the body of Christ is re-
ceyued. This is sayd in an other messe
*Assume quesumus omnipotens deus in
honore, et c.* We beseeche the Lord al-
myghty, take thes oblatiōs offered vp
vnto thee, in the honour of saynt Eu-
stach, and hys fellowes. And it is sayd
in an other messe. *Hostias tibi domine
pro commemoratione sancti Lamberti.*
Lord, we offer vp vnto thee, oblatiōs
for the remembraunce of saynt Lābert
thy marty? and bishop. Was Christes
supper ordeyned for the remembraunce
only of christes passiō? Or was also
ordeyned for the remembraunce of mē,
which

whych ar but his seruauntes: That ye
messe intendeth to take synnes awaye
by the offerpnge of breade and wyne
vnconsecrated, this secrete with an. C.
mo doth testify. Feria quarta post letare
Supplices te rogamus omnipotens deus
ut his sacrificiis peccata nostra munden-
tur quia tunc etc. Almyghtye God we
humbly beseeche thee, that oure synnes
maye be clesed by these sacrifices: for
then thou gyueste the true healtch both
of body and soule. These wordes sayth
the pzeist befoze the sacring onely, hol-
dyng vnconsecrated wyne in the cha-
lyce, and vnconsecrated breade lyng
vpon the chalice. Now haue I proued
by the very wordes of the messe, that
the ende of the messe is, to purchase re-
mission, by offerpng of breade & wyne,
to deserue euerlastyng lyfe by recey-
uyng and offerpng of Chyestes body,
to make fayre wether & rayne, to heale
all syckneses, to bzyng soules fro hel,
and to delpyer them from tozmentes,
to honour sayntes, and to make a me-
moriall

moztall of sayntes deathes, and nati-
uites, of the receyving of Chyistes bo-
dy and bloud, and other whyles to ma-
ke the same of the offerpnge of bꝛeade
and wyne. These are the operations,
intentes, and endes of the messe, and the
same are not the endes and operations
of the supper of the Lorde, for the ende
of chrystis supper is to remēber chrystes
death, to gyue thākes for our redēptiō
and to remēbre, that we all are mēbres
of one body, and ought therfore one to
loue an other. Thetfor the endes of the
messe & the operations of the same, and
the ende and intent of Chyistes supper
are diuerse, and differ much one frō an
other: whereupon it foloweth, that the
messe and Chyistes supper doo dyffer,
and ar not al one. Then can ye not say,
that the messe was ordeyned of God, in
the .xxvi. of Mathew, and that the messe
is the supper of h̄ lorde, decked & seemely
appoynted with decēt apparrell for such
a mystery. Palemon. Yf ye haue no other
places of scrypture, to proue hat the
messe

messe was ordeyned of god, the ye haue
hyther to brought, furthe she muste be
druue out of Christes church, as a mere
inuettio of mā. Therfor yf ye haue any
mo places, byrnyng them furth. Philargy.
The messe is good, & all goodnes is of
god, as S. James sayeth: euery good
gyft, and euery perfect gyft is from a-
boue, descendynge from the father of
lyght: ergo the messe is of god. More-
ouer Christ sayeth in the. xiiii. of John
That cōforter, which is the holy ghost,
whom the father shal send in my name,
he shal teach you all thynges what so-
euer I shal speake vnto you. Loo, here
Christe promyseth that the holy Ghost
shal teach the Apostles and the church
all thynges, that he shal speake af-
ter hys Ascension. Then dyd Christe
doubtles tell the Churche many thyn-
ges after hys Ascensyon, whych the
holy Ghoste taught: a greate whyle af-
ter, and emonge those thynges, that
were onely taught after the ascension,
was the messe. Also John. xvi. Chap:
Christ

Christe sayeth, I haue many thynges
to say vnto you, whych ye cā not beare
now, but when he shall come whych is
the spirite of truthe, he shall lede you
into all truth: Beholde here, how that
Christe dyfferred to shew the Apostles
certayne verities, tyll that he was asce-
ded vp into heauen. Then was there
some truthe tolde to the church after
that Christe was ascended, which was
not tolde of Christe, before hys ascen-
cion: of and the is no mentiō made in
the. iiii. Euangelistes. And sutely, as
I haue sayde, the messe is one of them
whiche was not taught before the as-
cention, but after it, as our mother the
holy church beleueth, whose doctryne
I wyl rather folow then all the Lu-
therans in Germany, though ther wer
CCCC. tymes as many mo, then
now are. *Magis enim credendū est Marię
veraci q̃ iudeorū turbę fallaci.* Saye
not now but that ye haue now scrip-
ture alleged you, to proue þ the messe
is of God. Knowleg. Ye make a reaso,
and

and bynne furthe scripture, to proue
that the Messe is of God: But howe
strong your reason is, and how rightl
ye haue alleged the scripture, I shall
shortly declare. Where as ye reaso the
messe is good, & al goodnes is of God;
ergo the messe is of God: ye comynpt a
fallacy oꝝ a deceitful dyft of sophistry
whych is called of the Logicians, which
hate such sophistricall deceptes, Petitio
principii, that is when a mā wyl proue
a thyng to be true, by the same thinge,
oꝝ wyth an other; that is as doubtfull
as that is, which is called into questio.
The chiefe matter that we go aboute in
thys accusation, is too proue that the
messe is vngodly & full of blasphemy,
and therfore ought to be put out of the
church. And yet ye verp wyttely allege
thys foꝝ a pꝛinciple, and out of al con-
trouersy, that the messe is good, and co-
clude that therfore it is of God. No no
syꝝ, ye cā not bleare my eyes so. Proue
ye fyrst that the messe is good and then
shal I graunt you your conclusio, that

It is of God. To the place whych ye al-
lege out of the. xiii. of Iohn: wherewith
ye would proue that Christ taught the
Apostles & the church certayn doctrine
that he taught not before his ascentiō,
wherof ye saye that the messe is one: I
answere, that ye allege the scripture
falle: for it is not in the text as you al-
lege it, he shall teache you what soeuer
I shall saye vnto you, but what soeuer
I haue said vnto you. I take to witnes
both Erasmus translation & the Greke
text which is thus. Ekinos ymas didaxi
panta kai ypomneci ymas panta oia eipon
ymen: that is to say, he shall teache you
all thynges & put you in remembraunce
of al thynges whatsoeuer I haue sayd
vnto you. And here may all mē se, how
crafte, ye and vnfaithfully ye cite the
scripture, allegynge one tence for an
other, and leauynge out the principall
part of the sentence. As touchynge the
place whiche ye allege oute of the. xvi.
of Iohn: in these wordes: I haue many
hinges to, say vnto you, but ye cā not
deare

beare the now. But whē he shall come
which is the spirit of truth, he shall lede
you into all truth. I answer, that ye cā
not proue by this place, & the holy gost
taught the church any doctrine, which
the Apostles & Euangelistes haue not
left behinde thē in theyr wytynges. Yf
ye say that they could not abide diuers
thynges before Christes ascentiō: I say
that they could abyde & same after hys
ascentiō. Yf ye would apply in this sē-
tēce this (word) you, only vnto & church
after & apostles tyme, & not to the apo-
stles, ye do the apostles playn wrog, for
Christ sayd these wordes vnto thē: Thē
what can ye gather of this place? Christ
promised the apostles & the holy ghost
should lead thē into all truth, byd he so
or no? yf he performed his promise, thē
knew the apostles all truth & no parte
of & truth was vnknewē vnto thē. The
apostles also. was eyther vnfaithfull &
disobediēt seruaūtes vnto christ, or thei
were faithfull & obedient. Yf they were
faithful & obediēt, thei kept thes his cō

Speake that in the lichte, whyche I
spake in darkenes, and speake ye that
openly, that ye haue hearde pryuely.
But Christe taught by the holy ghost
the Apostles, all truche, then were they
eyther disobedient seruantes or elles
they taughte in theyr wyrttynges all
truth. Yf they taught al truth in theyr
wyrttynges, & yet taught not the messe
ther in, it foloweth that it is no parte
of the trueth, & so not of god. Because
that ye thynke, that Christ taught the
churche some holosome doctrine, that he
taught not the Apostles: I praye you
whether shewed god the father, his son
Christ, al truth and all doctrine neces-
sary for a Christe man to knowe or no?
yf he dyd: then the Apostles learned of
Christe all trueth, and euery necessary
doctrine for a christen man, For Christ
sayeth Iohn. xv. I haue shewed you al
thynges, whyche I haue hearde of my
father. Yf that Christ hath not taught
them al thynges necessary for a Christe
man to know, then were they vnperfite
Christen

Christen men, and in an euell case: **Y**f
Christ haue taught the all truthe, and
they would not teache vs that agayn
in the y? Epistles and Gospels, they
were both vnkind vnto vs, & disobedi-
ent persones to Christ, whych commaun-
ded them to teache vs all such thinges
as he taught the befoze: but they were
both kynde vnto vs, and obedient vn-
to the y? mayster Christ: Therefore,
they taughte in the y? wyttynge, that
is, in the Epistles and Gospels, al hol-
loin doctrine and necessary, for a Chri-
sten man to know. Therefore the.ii. pla-
ces which ye haue alleged out of John
make nothyng for the messe, and suche
other vniwytten vanytes, but declare
the weakenes and imperfytnes of the
Apostles whych wyth out the helpe of
the holy ghost, could nether remembre,
nor vnderstande, after Christes resur-
rection, such thinges as he had taught
them befoze his passion. But for a fur-
ther tryall of the matter, put the case
that christ had taught the church, after

the apostles deathes, certayn holli do-
ctrines, whiche he had not taught the
apostles in theyr tyme: (which thyng
no chrysten mā wyl graunt) yet it folo-
weth not, & the messe shoulde be that hol-
som & necessary doctrine, for it is cōtra-
ry vnto the nature of God, in whō fal-
leth no vnconstancy, to teach a cōtrary
doctrine, after his ascension vnto that,
which he taught before his passiō. But
the messe is clenr cōtrary vnto the doc-
trine, which he taught before his passiō
and specially vnto thys. Nemo uenit
ad patrem nisi per me. Roma commeth
vnto the father but throu me, therfore
Christ neuer taught the messe, neyther
before his ascēsiō, nor after. And where
as ye allege, that the church beleueth,
that the holy ghost reueled vnto þ holý
fathers, & messe after the apostles tyme,
what church meane ye of: the Popes
church, or of Christs true church? Ye
ye meane of the Popes church we, wote
howe muche credence oughte to be gy-
uen vnto the Popes lemmen. Ye ye
meane

meane of Chyistes true churche. when
ye saye that the true churche of Chyiste
beleueth, that the holy ghoſte reueled
the meſſe vnto the fathers, and not to
the Apoſtles, eyther ye take violently
away the Apoſtles from Chyistes true
churche, oꝛ elles lye ſhamfully, in ſar-
punge that Chyistes churche beleueth a
thyng, when as the pꝛincipall mem-
bres of Chyistes churche neyther doo,
noꝛ dyd at any tyme beleue it. Now ha-
ue I ſufficiently pꝛoued, that al that ye
could hytherto bring furth, could not
pꝛoue that the meſſe had any foundatio
oꝛ ground, of goddes word. Nowe my
lord iudge, I repozte me vnto you, whe-
ther the places, which this mā hath re-
herſed, be ſufficiēt, oꝛ no, to pꝛoue that
the meſſe is of god. Palemon, your pla-
ces alledged out of John, make as much
foꝛ the meſſe as thei do foꝛ the popes ſu-
pꝛemecy, pilgꝛimage, pardons, purga-
tory, & any other ſuch thing, wherof is
no mentiō made in holy ſcriptur. Ther-
foꝛ ye muſt ether bring furth ſome other
ſcripture, foꝛ your purpoſe, oꝛ els graūt

that the messe is not of God. Porphyry.
We are not so skenderly prouided but
that we haue yet both scripture, & also
reason, wherewith we shall be able to
proue, that the messe is of God, fyrste
vnto you masters, whyche accuse the
messe, I axe of you, whether almyghty
God requyrez in thys comaundemēt,
hond; thy father and mother, as well
obedience of subiectes, vnto magistra-
tes and ruelers, as he requyrez obe-
dience of chyliden, to theyr fathers and
mothers: knowe leg. yea al a lyke. Por-
phyry. Then ar subiectes as wel boude
to obey the rulers commaundemētes,
as chyliden are bounde too obey theyr
fathers and mothers commaūdemē-
tes. knowe leg. That do I graunt also.
Porphyry. But the rulers haue comaū-
ded all vs, that be theyr subiectes, to
beleue that the Messe is of God, and
therfoze to come vnto it: therfoze all me
are bounde in payne of dampnatio, to
beleue that the messe is goddes ordy-
nauce, and to come to it. But least ye
shoul

ry. shoulde doubte, that any magistrate
ut hath commaunded the messe to be take
llo as the ordinaunce of God, ye haue sene
to the daye youre selfe, wyth in these. viii.
ste peres, that he that woulde haue spoke
he agaynst the blessed messe, shoulde haue
ty ben burned, as a traytoꝝ to god, & a fe-
et, lon to the kyng: whych they would not
ell haue done, yf that they would not haue
a- had the messe to be taken, for the very
e- ordinaunce of God. And I am sure, that
nd there are in Englande, many inferioꝝ
r- magistrates, whych are of that same
de mynde styll, and commaunde at thys
s, houre their inferiours, to come to messe
y? and commaunde them to beleue that it
n- is of God. How many Bischoppes and
lo iustices of Peace are ther now, in Eng-
u- lande, whych are not suche, as I haue
to reherced: Therf. ye yf we be bounde to
nd obey our polytike fathers, we muste be
ne leue that the messe is of god. knowlege
to wythin these. xx. peres there haue ben
y- some magistrates, whych haue com-
re maunded they? subyectes in payne of
d death

death to beleue: that the bishop of rome,
was heede of the churche. Is not this
the comaundement euen now of the Em-
perour & also of the frenche kynge co-
maunde not these .ii. magistrates in
payne of burning, all me to beleue, that
pilgrimage is good, worshyping of ima-
ges is an godly, mōkery is holy kinde
of lyfe? Now I pray you, at al these .ii.
magistrates subiectes boude in payne
of dampnatio, to beleue y^e the bishop of
Rome is heed of the churche: are they
bound to beleue y^e pilgrimage & worshy-
ping of images ar good & godli: ar they
boude to beleue y^e mōkery is a kinde of
lyfe y^e pleaseh god: are these subiectes
bound to beleue any moze the is cōtey-
ned in y^e crede, & in the expessed word of
god: answer I pray you, at al the Em-
perours subiectes, & the frenche kinges
subiectes boude to beleue, y^e the pope is
the heed of the church, & that pardones
pilgrimage, & mōkery be of god: Phil.
They ar not boude to beleue y^e the pope
is hed of y^e church, neither y^e pilgrimage
is

me, is of god. Know. The are not al subiectes,
hys by the vertue of the fyrst cōmaūdemēt,
m- bounde to beleue, what soeuer the rulers:
cō- cōmaūde thē to beleue except it. & they:
in cōmaūde, be cōteyned in the expresse
that word of god: But ther is no mētiō ma-
na- de in the scripture of the messe, therfore
de though & magistrate should cōmaūde
it. mē to beleue, & the messe were of god,
ne yet they ar not bound to obey thē in that
of case. Thus much haue we gottē of you
ey by your awn confession. Now let vs se
hp what we cā wry of you by the scriptur.
we graūt vnto you, & we must obey the
of cōmaūdemēt of the politike father, so
s far as he kepeth him selfe w in his bou
s des, & is, in all thinges, that are for the
of glōry of God, or are profitable for the
n- cōmon welthe, and not contrary vnto
es the worde of God. But yf he woulde
s goo beyonde hys boundes, that is, yf
s he woulde commaūde men to beleue,
l. that thynge to be a woꝛshyppynge of
re god, whych is eyther vnspokē of in the
g wrytten worde of god, or contrary vnto
the

he same worde, or yf he shoulde forbyd
thys worde, or any parte of it, we are
not bounde to obeye hym in thys case.
My auctoz is saynt Paule, whyche, in
the Epistle to the Galathians, sayeth,
Yf that I, or an angell of heauen doo
shew any Gospel besyde it, that I have
shewed you, accursed be he, & excomuni-
cated fro God. And the same he sayeth
vnto the Cozinthiās: that that I have
receyued of the Lorde, that I have de-
liuered vnto you. And in the Epistle to
the Galathiās, he sayeth, that he recey-
ued the Gospel which he had preached,
not of any man, but by the reuelation
of Iesus Christe. Then the meanyng
of saynt Paule is, that he woulde that
euery hys awn selfe, or an Angel of hea-
uen should be accursed, yf eyther of the
should teache or commaunde to beleue
any doctrine, that he hath not receyued
of Christ: wherof I gather, that al ma-
gistrates, whyche commaunde to be
taught & beleued any doctrine of glad-
tydynges, whych they have not recey-
ued

ued of Christe, that they ar accursed by
the doctrine of saynte Paule. Daniell
obeyed hys kynge, so longe as he com-
maunded hym, not to doo any thyng,
agaynst Goddes commaundemēt: but
when hys master would haue had him
to haue worshipped Bel the dragō, he
woulde not obeye hym. The. iiii. Alcae-
lites obeyed kyng Nabuchodonosor, in
al thinges, that perteyned vnto a kyng
to requyre: but whē the kyng went be-
yonde hys boundes, and woulde haue
had thē to haue worshipped hys yma-
ge, they woulde no longer obeye theyr
polytike father. The Apostles also in
ciuile matters, obeyd the magistrates,
and payde tribute, but when the rulers
forbad the apostles to preach any more
in Christes name, they would not obey
theyr commaundement: but sayde. Me-
lius est obedire deo q̄ hominibus: It is
better to obey God, then men. By these
places ye may se playnly, that we ar not
bound to obey the magistrates, yf they
commaunde vs to beleue any thyng,

or do any thyng, that is contrary vnto
scripture: but the Masse is contrary
vnto the scriptur, therfore, though the
magistrate should comaunde vs to bele
ue, & it were of god, we ar not boude to
in this case obey the. Howbeit, in other
cases we ar boude to obey the, in payne
of dampnation: for he that resisteth the
in any such matters, as they haue au
thorite of commaundement ouer, resis
teth god, and so purchaseth hym selfe
the wrath of god. Porphi. He that is not
agaynst me, is wyth me, sayeth Chyist:
but the masse, for al your sairnge, is not
agaynst Chyist and hys worde, ergo it
is with Chyist, and of chyist. know eleg.
That the masse is contrary to Chyiste,
and his holy worde, I shall be able too
proue it w wytnesses enough brought
out of the scripture, and the Masse it
selfe also. Thys is sayde in the Masse,
for auoydng of the Pestylence, in the
se wordes in a prayer, called a secrete,
Subueniat nobis domine, etc. Lorde, we
beseeche thee, that the workynge of thys

present sacrifice, may helpe vs, whyche
also may myghtely delyuer vs from al
erroures, and saue vs from runnyng
into all perdition. Lo, here the working
of a sacrifice offered vp by a preste, is
rekened and taken to haue as muche
pouere, as Christ hath, to helpe vs by his
sacrifice: for Christe wyth his sacrifice
dyd no more but delyuer vs fro al erro-
res, & saued vs fro all perdition or de-
struction. Now I pray you, how doth
this agre with Paul, that an other sa-
crifice then Christ offered, shold saue vs
whyche sauythe. Hebr. x. Wyth one
oblatyon he hath made pertyte for e-
uermore, all them, whyche are sancti-
fied. This is sayde in the Canon of
the Masse. *Hec sacrosancta commixtio
corporis et sanguinis domini, et c.* Let
this mynglynge togyther of the body
and bloude of oure Lorde Iesu Christ
be vnto me and to all the that receyue
it, saluation of bothe bodye and soule
to deserue euerlasting lyfe, & a prepa-
ring to helth to receiue it Behold as the
messe

messe teacheth men to beleue. that they
may purchase euerlastyng lyfe by the
worke, bothe ordeyned and done by a
mā, that is, by the mynglyng together
of the consecrated breade and wyne in
the chalyce. Where dyd God comaūde
any preist or minister to mingle the co-
secrated breade and wyne togyther? in
no place of the wyrtten v orde of God.
Is it not contrary vnto the scripture.
I repute me to you, that the worke of a
synfull man, shall deserue euerlastyng
lyfe? I suppose (sayth saynt Paul) Ro-
mano. iii. that a man is Justifyed by
fayth, wythout þe workes of the law: yf
that a man be not iustified by the wo-
kes, commaunded euen expessedly in
Goddess law, shall a man be iustified
and saued by a worke, neuer ones com-
maūded by god, but inuēted by a super-
stitious man? Se nowe, howe prately
the scripture & the messe do agre. The
messe hath an other Prayer lyke vnto
thys former, whych beynneth thus.
Domine sancte pater omnipotēs deus, etc.

Holy

Holy Lorde almyghty father everla-
sting God, graunt me, that I maye so
worthely receyue the body and bloude
of thy son our lord Iesu Christ, that I
maye deserue therby to receyue forgy-
uenes of al my synnes, & to be fylled wth
thy holy spyte and to haue thy peace.
Marke here, how that it which is only
gūe thow the merit of christes passiō
and is only wrought by Christ, is cra-
ued blasphemously of þe worke wrought
and done of a synful man. Is ther not
here a swete agreyng wyth this prayer
of the messe, & these textes of scripture
Domini est salus, Nec est in alio quoq̃ sa-
lus: Saluation is the Lordes, neyther
is there saluation in any other. Wher
ye haue done al thynges whych ar cō-
maunded you, say that ye were vnpō-
fitable seruauntes. The messe in ano-
ther place, cōtrary vnto the holy scrip-
ture, teacheth vs, that the offerynge vp
of bread & wyne, may do the same, that
Christe dyd on the crosse, that is, maye
take away all our synnes & may byng

E. l.

helthe

helth to the lyvinge, and rest to the de-
parted. Porphyry. Your talke dothe te-
stify, that ye are a Sacramentary, and
that ye do not beleue, that after the con-
secration, the breade and wyne are tur-
ned into the fleshe and bloud of Christ.
When as the breade and wyne are tur-
ned in to Christes fleshe and bloude,
and of these two comynethe furthe houle
Christe, what synne is it, to craue for-
gyuenes of synnes by the offerynge vp
of our sauoure Christe, whyche neuer
cessethe frome takynge of the synnes
of the worlde awaye? knowelege.

But what ys a man craue and are the
same thyng of the Offerynge vp of
breade and wyne, two poore creatures,
as yet vconsecrated. Porphyry.

He shoulde make a God of breade and
wyne and so commytte Idolatry: For
that is to every man a god, of whom he
loketh to haue saluation. knowelege.

than is the messe an idolatresse, for she
areth the benefit of saluation, of the of-
ferynge vp bare breade & wyne vcon-
secrated

secrated. Porphiry. how can ye proue me
this that the messe areth saluatiō of the
offerynge of breade and wyne vnconse-
crated and not of Chyſte? knowelege.
I praye you in what place of the messe
is the breade & wyne turned into Chyſ-
tes body & blood? Porphiry. Whē theſe
wordes are spoken ouer the breade and
wyne, thys is my body, and this is the
cup of my blood & of the new and euer
laſtyng testament. knowelege. And is the
breade, breade ſtyll, & the wyne, wyne ſtyll
tyll theſe wordes be ſaid ouer y breade &
the wine: Por. ye verely. knowu. But the
wordes which I ſhall reherſe, are ſayd
ſtreightway after y crede, a great while
before the wordes of coſecratiō be ſaid
& the ordynaty rubyk giueth y preſtes
this cōmaundement, before they ſay the
wordes y I ſpake of. Let y preſt take
the chalice in hys hāde, & ſet diligētly
in a dew vpo the middes of the altare,
and douke a lytle down, & lyfte vp the
chalice w both hys hādes, offering the
C. ii. facci

sacrifice vnto þ lozde, sayng this pra-
per: Receyue holy trinitet his offering,
whiche I an vnworthy synner offer in
the honour of the, of the blessed virgyn
Mary, & of all sayntes, for my synnes
and offenses, for the helth of the lyving
and for the rest of the, that ar departed.
This prayer is sayd in euery messe, but
now wyl I bring you diuerse secretes,
peculiar & proper vnto diuerse messes,
of lyke wickednes & impiete, w it that
I reherced here before. This prayer is
sayde in the messe of saynte Grisgony.
Lord, we besech the, receyue our rewar-
des wyth a pleasaut cūtenaunce, that
by the intercessiō of thy marty? blessed
Grisgony, they maye purge awaye all
contagius infections of oure synnes.
Thys is sayde in the Messe of the in-
uenciō of saint Steuē. Lord, loke plea-
santly vpon this sacrifice offerred with
the howes of thy faithful, that it, which
hath brought vnto thy beloued marty?
Steuē & his companions this dayes
glozy of they? inuention, may profit vs
to

to redemption & grace. This is sayde in
the messe of Marke and Marcelliane.
Lord, we beseech the, that thy grace may
go before vs, & also come after, & take
gentilly these oblatiōs, which we offer
vp for our synnes, to be cōsecrated vnto
thy name, that by the intercessiō of thy
martyres Marke & Marcelliane, they
may be profytable to saluation for all
men. This is sayde in the messe of Ri-
chomedis: Lord make holy the sacri-
fices & by the intercessiō of thy blessed
martyr Richomedis, clese & purge vs
by thē, from the spottes of our synnes.
This is red in the messe of S. Richrad
Graunt vs mercyful god, by the inter-
cession of saint Richarde thy confessor
and bishop, & the rewarde offered vnto
the eyes of thy mātesty, may get grace
to lye well, & purchasse euerlastyng
gloꝝy. The sacrifices, oblations, & re-
wardes, which ar spokē of here in these
prayers, ar nothing els, but bare bread
& bare wyne: for & prayers wherin they
ar offered, are sayd longe before the sa-

tyng & consecratid. But the prest at
messeareth of god, that the offering vp
of the same bare bread & wyne may take
away synnes, purge the contagious in
fection of synnes away, may profit to
our redemptiō & to obtayne grace, may
be profitable to saluatiō for al mē, may
purge frō spottes of synnes, & may get
grace and purches euerlastinge glory.
Euery man beleueth y he may obteyne
that thing which he earnestly doth aske &
crave, but the messe or the prest at messe
areth earnestly purgation & clensyng of
synnes, & euerlastyng glory, to be gūe
of god by the offering vp of bread and
wyne: ergo the messe beleueth, that syn
nes may be purged and euerlastyng
glory may be obteyned by the offering
vp of bread & wyne. But bread & wyne
ar not god, neyther is the offering vp
of bread & wyne any ordinaunce of god
but only the ordinaunce of man: Then
they that beleue to be saued & purged
frō synne by bread & wyne, or by the of
fering vp of bread & wyne, thinke that
they

they may be saued by a thyng that is
not God, and by a worke, that god ne-
uer cōmaūded. But as ye sayd of late,
that is to every man his god, by whom
he loketh to be saued and redeemed from
synne: but the messe wyth her chaplay-
nes trust to be saued by the offerynge
bp of bzeade & wyne, therfore the messe
wyth her chaplaynes maketh a god of
the offerynge bp of bzead & wyne. But
all they that doo so, are Idolaters: but
the messe and her chaplaynes doo so;
ergo they are Idolaters. Now seynge
that the messe is an Idolatres, what
Chyristen man wyl from hence take her
for Goddes seruice? Who darre for the
displeasure of God, come vnto her, or
haue any cōpany or cōuersatiō w her?
Porphy it is not such an hainys mater,
as ye make it, to offer bp bzead & wyne
Dyd not the preistes of Moyses lawe,
offer bp bzeade & wyne? Dyd not also
Melchisedech a preiste before Moyses
law, of whose order we ar of, offer bp al-
so bzed & wine: & yet wer nether Moyses

C.iiii. preistes

Idolaters, noꝝ yet Melchisedech. knowe
eleg. yf that the Pꝛiestes of Moyses
lawe and Melchisedech had, wythout
any commaundemente of God, offered
vp breade and wyne, trustynge by the
offerynge therof, to purchasse redemp-
cion and saluation, they had bene Ido-
laters in dede. But they neyther offred
vp breade and wyne wythout commaū-
demente, neyther trusted they to be sa-
ued thowhe the offerynge vp of breade
and wyne: therfoze theyꝝ examples wyl
not excuse you from Idolatry. Where
as ye saye, that ye are Pꝛiestes of the
order of Melchisedech, and seme therby
to haue auctorite to offer vp breade and
wyne, as he dyd, I shall bꝛiefely pꝛoue,
that ye are not of hys order. Whoso-
uer is a Pꝛieste of the order of Mel-
chisedech, is a pꝛieste foꝝ euer and nei-
ther hath begynnynge noꝝ endynge of
hys pꝛiesthode: and therfoze was Christ
called a Pꝛiest after the order of Mel-
chisedech, because he was an euerla-
styng pꝛieste, and hys pꝛiesthode had
effect

effecte and streyngth from the begyn-
nyng of the worlde, and shall haue
vnto the ende of the worlde, not be-
cause he offered breade and wyne, for
he offered vp neyther of bothe, but his
body and bloude, whych was sygny-
fied by the bread and the wyne: ye haue
a begynnyng of youre presthode, at
xiiij. yeares of your age, and an ende
of it when ye dye, therfore ye are not
Prestes of the order of Melchisedech.
Are ye prestes of Moyses lawe? P phy-
lary. no. knowle. Yf that ye be neyther
prestes of the order of Melchisedech,
neyther of Aarons order, by what au-
cthorite take ye in hande, to stanoe at al-
tares, offerynge vp of outwarde sacri-
fices, when as in the new Testamente,
it is neyther lafull to bylde altare,
neyther to offer vpon it, any outwarde
sacrfeice, seynge, that by the sacryfye,
that Christe offered on the crosse, all
altares and outwarde sacryfices were
abrogated, and lafully put downe.
Porphyry. We haue altares in the new
testament

stamente, and outwarde Sacrifices
allowed also, euen of Chyste in the. v.
of Matthew in these wordes: When
thou shalte offer vp thy rewarde at the
altare, and shall there remembre that
thy brother hath somethynge agaynst
thee, leaue thy rewarde ther befoze the
altare, and go and be fyrste broughte
in fauoure wth thy brother, and then
come and offer thy rewarde. Lo, here
oure master Chyste maketh mention
bothe of a rewarde and also of an al-
tare. Therfoze in the newe Testament
we maye bothe haue altares, and also
outwarde offerynge. knowlege. All
they that haue any ryghte vnderstan-
dyng in scriptur, cātel that Chyist sayd
these wordes, whyche ye haue reherled,
vnto y Jewes: which as yet, wer vnder
the law, & vled outward sacrifices. The
sacrifices & ceremonies of Moles law,
dyd so longe iuduze, tyl y Chyistes sa-
crifice, which was perfigured & sygni-
fied befoze by the Jewes outwarde sa-
crifice, which was ones fynished and
offered

es offered. But as sone as Chryste had of-
fered by hys sacryfye on the Crosse,
whych was to him, as a certayn altare
all outwarde sacryfyes, altares, and
oblations was abrogated & put down
Netherthelesse vnto that tyme he for-
bad no Sacrifice or oblation ordered
by Moyses to be offered. Chryste a my-
nistet of the newe testament befoze hys
passion, was circūcised, he came to the
tēple of Hierusalē and ate the Jewes
Paschal lābe after the order of Moyses
law:shal we therfoze be circūcised:shal
we come to the tēple of Hierusalē:shal
we be bound also to eat þe Jewes paschal
lambe after the order of Moyses law:
Therfoze, þe place which ye haue reher-
sed here befoze, maketh nothing for al-
tares & oblatiōs, to be had emong chri-
sten mē, after þe Christ hath suffred hys
passiō: which was so perfyte a sacryfye
or oblation, þe ther neded neuer mo after
þe, to be offred to take synes away. Ther-
foze your mestres missa, & ye that wyl
haue styll both altares and outwarde
sacry-

sacrifices for synnes, are enemyes vnto
to Chyistes moſte holy worde, whiche
dothe in many places teſtify, that at a
certaine tyme, all outwarde actryfces
ſhoulde haue an ende, and that the ty-
me was, when Chyſte offered him ſelfe
a ſufficiente ſacrifice for the redemption
of the whole worlde. To proue thys
that I haue ſayde to be true, fyrſte I
wyl ſhew by the ſcripture, that the of-
feryng by of ſactryfces, was no mo-
ral precepte, and therfore not euerlaſtyng
but a temporall and ceremonyall, too
ſerue the infancy and weakenes, of the
Jewes a whyle, that is, to the tyme of
perfectiō. Elſe in the fyrſt chapter of
his prophecy wyrteth thus: What ſhal
I do wyth your manyfolde ſactryfces
ſayeth the Lorde: The burnte ſactry-
ces of rammes, and the fat of the bea-
ſtes, doo I lothe. I loue not the bloude
of oxen, lambes and gotes. When ye
ſhal come to appere before me, who re-
quyret it of your hāde, that ye ſhould
treade on my courtutes: Byngne youre
reward

rewarde nomōze in bayne. Jeremy al-
so wyrteth thus in the fyrste Chapter:
Wherfore byngest thou me frankin-
cense oute of Syria, and calamus and
ambze oute of a farre lande. Your
burned offerynges please me not, and
your Sacrifyces are not swete vn-
to me. God sayethe also in the .v. of
Amos these wordes: I desye your holy
dayes, neyther wyl I smell in your
Congregacions, and when ye shall sa-
crifyce vnto me burnt offerynges and
sacrifyces of meate, they shall not be
acceptable vnto me, and I wyl not lo-
ke vpon the offerynges of fattes. O
house of Israell, haue ye offered in the
wyldernes for the space of .xl. yeres of-
ferynges and sacrifyces vnto me? The
same sentēce is wyrtē in the .xl. Psalme
The same matter is conteyned in the
Lii. Psalme in these wordes: Thou art
not deuyted in hostes or offerynges, or
elles I would haue offered. Thou wylt
haue no burnt iacrifyce and hostes to
be offered, but thes sacrifices wylt thou
not

not dyspyle, a sorowfull spyrite, a lowe
brought harte & a contritt. Dauid ma-
keth mention of the same mater in the .xl.
psalme: Thou louest not a sacrifice and
an offering of meate, but þ hast bozed
thorow myn eares: thou hast not requi-
rey burnt sacrifice & hostes, to be offe-
red vp for syn. Paul also in the .x. chap.
of the epistle to the Hebrewes wyrteth
thus, of the abrogation of ceremonies,
sacrifices, and oblatiōs of the old law:
The lawe haupnge a shaddow of good
thinges osto come: & not beyng þ patrō
it selte, can neuer make the that ar vn-
der it, perfitt wth thy oblations, which
it offerethe the very same continually
euery yere, oꝛ els should offering haue
be left of because they which had offered
vpsacrifice, and had thereby clenised &
purified, shoulde haue had fro the ce-
furth no moꝛe grudge of syn in theyꝝ co-
science. But in these is a remēbrānce of
synnes peatly. For the bloud of bulles
and goates cā not take away syn. And her-
fore, when he was about to come in to
the

the world he sayd. Thou wouldest not
haue sacryfyce and oblation, but thou
haste made fyt a body to me, and thou
haste not allowed burnt Sacryfices
foz synne: Then sayde I, here come I,
it is wytten in the begynnynge of the
booke of me, that I shoulde doo thy
wyll (O God) When he sayeth before.
thou wouldest not haue sacryfyce, obla-
tion, and burnt offerynge foz syn-
nis, neyther dyddest thou allowe them
that are offered after the maner of the
Law: then sayd he, here am I (O god)
to doo thy wyll. He taketh awaye the
former, that he maye stablishe and sette
vp the latter, by the whiche wyll, we
are made holpe and sanctyfied, by the
offerynge vp of the bodie of Iesus
Chryste ones synnished and donne.
Nowe oute of these places of scripture
whych I haue reherled, I gather, that
all outwarde oblations, burnt offerin-
ges, sacryfices and oblations both of
beastes and of meat, as of bread & such
lyke was quite abrogated & put down

at

at that tyme, when oure sauitoure Je-
sus Christe offered vp on the Crosse
hys moost blessed and .perfyte sacry-
fyce, whyche was p̄fygured and sig-
nified before longe tyme, by the obla-
tions and sacryfices nowe put downe
and abrogated. Yf that all kyndes of
sacrifices of bestes and meates be ab-
rogated by Chrystes Sacryfyce, we
oughte to haue nomore outwarde sa-
crifyces. Then ye mestres Whil a wyth
youre Chaplaynes, do amisse to set vp
that, whych Christ put downe: yea and
throughe Christe had not abrogated the
offertynge vp of beastes & of bread, yet
ye doo greuously offende God in set-
tyng vp a newe kynde of sacryfyce or
worshippinge of God whyche he ne-
uer comaunded. Sayeth not almighty
God by Esay the prophete and cōplai-
neth, that he is falsely worshipped by
the commaundementes of men: And
God gyueth a playn commaundement
in the xii. of Deuteronomy sayng.
Do thou onely that, whyche I com-
maunde

maunde the : neyther Make thou put
any thyng to the commaundemente,
neyther take any thyng from it. That
God is sore displeased with offeringes
invented by man, the death of Nadab
and Abiu. Leturici the .x. doth testifie,
where as they bothe were burnte to
death, for offerynge vp of strange fyre
whych was not commaunded them.
Where haue ye any commaundemente
of God that ye shoulde offer vp bzeade
in the new Testament: surely, nowhere
in the new Testamente. Furthermore,
maistres Billa ye and your Chaplay-
nes doo noughtlye, and contrary vnto
the scriptures, to set vp outwarde al-
tars, when as all outwarde sacryfy-
ces are abrogated. What should Chri-
stes temple doo wpth an outwarde al-
tare where there is no outwarde sacri-
fyce to be offered vpon it? The sacry-
fices that are allowed only for Christen
men to be offered, are these: The calues
of oure lyppes, prayers, thanks, pray-
syng of god, charitablenes, and mercy

J. t.

and

And almes to the poore, oure awne bo-
dyes mortified, a contrite harte and a
troubled spirit. I pray you now, what
shall we nede an outwarde and a stony
altare to offer these sacrifices on? The
when as we nede no suche altates it is
euill done of you to holde styll altares
in the churche, where as Chyistes ta-
ble shoulde be. Now poure altares do
none other good, but bere false wytnes
agaynst Chyist, that he hath not made
perfyt all, that are sanctified, wyth his
blessed sacrifice: for an outwarde altare
presupposeth an outwarde Sacrifyce
but another outwarde sacrifice for syn,
after Chyistes sacrifice, presupposeth,
that Chyistes sacrifice was not suffici-
ent and perfyt inoughe: For Paule to
the Heb:wes proueth, that the sacrifice
that hath another succeding, is vnper-
fyt. But all such false wytnes and sig-
nifications, whych signify any thyng
agaynst Chyiste, oughte to be putte
downe and destroyed: but it is nowe
proued, that the altars whiche are in
the

the church, presuppose and sygnify
agaynst Christe, therfore they oughte
to be broken downe and taken awaye.
Then shall ye my masters that at mis-
sarves, saye messe wythoute altares:
yf ye wyl nedes saye Messe. I won-
der oftymes, where is nowe the zeale
emonge Christen men, whyche was
emonge the carnal and stubburne Je-
wes. Yf we, whyche woulde be reke-
ned perfyte Christianes, hadde bene so
zelous for the keepynge of the new lawe
as they wer for the olde, as soone as we
had sene any altare set vp in the chur-
che, we woulde haue sayde vnto them
that set it vp. What unfaithfulnes is
this, that ye can not be contente wyth
Christe, and the lawe of the Gospell,
but ye wyl nedes sette vp Altars and
outwarde Sacrifyces after the ma-
ner of Moses lawe. Why sette ye
vp agayne Altars and Sacrifyces,
whyche oure redemer and Sauoure
Christ hath put down and abrogated?
how can ye for shame set vp altars, when

as the chyl dren of Israell. Josue. xxi.
cou lde not abyde, that the tri be of Ru-
ben, Gad and the hal fe tri be of Ma-
nasses, should set vp an altare any whe-
re, to doo sacrifice on, sayunge only by
the tabernacle: and yet they were bound
to offer vp sacrifices, and to haue al-
tares by the tabernacle. Now haue I
proued sufficiently that contrary vnto
the scripture, ye offer vp bread, for syn-
ne and buy lde altars in the temples of
Christe men. Fremouth. thys do I also
lay vnto this womans charge, that she
wyth her chaplaynes, taketh in hande
to offere vp Christ agayne, and to take
synne awaye, wyth the offeringe vp of
Christ, euē as he toke synne awaye whe-
he offered hys blessed bodye vpon the
crosse. whiche thyng I shall proue to
be iniurious to Christes passyon and
preshode, and contrary vnto the word
of God. Porphyry. Almyghty god sayde
vnto the Jewes: In cathedra Moysi scribe
& pharisei federunt. that is, in the tea-
chyng stoole of Moyses, haue spten
the

the scribes and the pharisees: do what
soeuer they byd ye do, but accordeinge
vnto theyr woordes, do ye not, for they
say, and do not. If that the Iewes wer
bounde to do that whiche the Scribes
and pharisees had them do, we are now
bounde to do in the new testamēt those
thynges, that our bisshoppes and oꝝ-
dinaries byd vs do: But oure oꝝdina-
ries haue commaunded vs & the messe
to offer vp Christ agayne dayly for the
takynge awaye of synne, therfore we ar
bounde to offer vp Christe agayne to
take synnes awaye. And in doyng of
oure superiours commaundement, we
please God: who had vs obeye our su-
periors. Therfore in offerynge vp
Christe agayne to release synnes, bothe
of the quicke and the dead, is not con-
trary vnto the wyll of God, but plea-
saunt and acceptable vnto him. knowe
lege. The Iewes were bounde, I graunt
you, so longe to obey the Scribes and
pharisees, as they sat in Moses chayr,
oꝝ teachynge stoule, but no longer. So

f.iii.

longe,

So longe sat they in Moyses teachyng
stoole oꝝ chayre, as they taughte only
Moyles lawe and nothyng of thers
awne: But when as the Scribes and
Pharises taught theyr awn traditiōs,
and cōmaundementes, they sat in theyr
awne chayre oꝝ teachyng stoole, and the
were the Jewes so lytle bound to obey
them, that Chyste gaue them a playne
commaundement, that they shoulde not
obey the, but avoyde and shunne theyr
doctrīne, and therfore sayde he Mat.
thew. xvi. Beware of the leuyng of the
Pharisees, in the whyche place, leuyng,
(as the scrptute expoundeth it selfe)
betokeneth the doctryne of the Pha-
risees. Yf that al the Jewes were bound
to doo what soeuer the Scribes and
Pharisees dyd commaunde wythout
any exception, whether it were con-
tēnyed in the scripture oꝝ no, then brake
the Apostles Chistes commaūdemēt,
when as they woulde not washe theyr
handes, when they wente to meate, for
the Pharises and the Scribes sayde
unto

unto Christe. Why doo thy dyſciples
breake the ordinaōces of the elders: for
they waſhe not theyr handes, whē they
eate bread: but Christ in defendyng of
his diſciples, declareth, that they bꝛake
not his cōmaundement in bꝛeakyng of
the phariſees cōmaundemēt: therfore
by theſe places of ſcripture, it is euident
that a man is ſomtyme bounde to obey
the phariſees cōmaundement, that is,
when they teach nothing but the ſcrip-
ture, and ſome tyme men are bounde to
diſobey and reſiſt theyr cōmaundemēt,
that is, whē they ſpeake in theyr awn cha-
rges, & teach traditiōs, which are not in
ſcripture. The phariſes taught that al-
me ſhoulde waſhe theyr handes before
meat: They taught, yme ſhould not ho-
nor theyr father & mother, but put mo-
ney in the box, & ytherby they ſhould be
excused from honoryng of theyr father
and mother. No mā is ſo mad to beleue
that by thys ſayinge of Christe: In the
charge of Moſes haue ſpoken the ſcribes
and phariſes, doo whatſoever they bid

F.iii.

you

you do: men are bound to kepe the pharisees commaundement, when they euer teache men to wasshe handes before meat, or to dishonour theyr father and mother. Then can ye not gather of the texte, that we are bounde to obeye oure Bysshoppes and pastores in all tradicions and commaundementes, whatsoeuer they commaunde vs to kepe, wythoute any exception, but onely in such commaundementes, as they haue out of the new Testament. If that we were bounde to beleue and obeye whatsoeuer the preachers, or ordinaries, or Bysshoppes dyd preache or commaunde, Certayn Jewes of the secte of the pharisees, whyche had beleued and professed Christ, stert vp and taught the brethren. Act. xv. that they coulde not be saued, excepte they were circumcised, and kepte the lawe wyth the Gospell: was the Christe me of that tyme bound to beleue and to obeye these preachers commaundementes. Bysshop Jyssey Tayde that the Bysshop of Rome was heere

heed of the churche. Bysshop Keps a
lytle befoze the Idole of Walsyngam
was put downe, sayd, that men shoulde
go on pylgrymage. Bysshop Gardiner
sayd, that Images shoulde be woꝛship-
ped wyth outwarde woꝛshipp, and that
men were iustified by theyꝛ woꝛkes.

These .iii. were oꝛdinaries: were al they
that wer vnder them at that tyme, whē
they preached suche doctrine, bounde
to doo as these men sayde, oꝛ they were
not: Yf they were not, I praye you tell
me, why were they not bounde to obey
theyꝛ doctrine and commaundemente:
Philargy. because they commaunded
bothe, that it was not in the scripture
and also cōtrary doctrine vnto the scrip-
ture. Fremouth. Then when as youre
oꝛdinary commaundeth you, and your
mestres Wissa, any thyng concerning
religion that is not in the scripture, oꝛ
contrary vnto the scripture, ye are not
bounde to obeye hym, and kepe hys co-
maundemente: But thys commaun-
dement of your oꝛdinary, where as he
commaun-

comāndeth you to offer by christ againe
is not comāded of god in his scrip-
ture, yea it is cleane contrary vnto the
scripture, wherfore ye should haue no-
more in this case haue folowed the coun-
sell a comāndement of your ordinary
then the good Iewes, kepte the com-
maundemente of the Pharises, where
they taughte men to dishonour their
father and mother. knowelege. And I
for my parte shal proue, that both your
kynde of presthode that offer by Christ
agayne, & also your mastres, whom ye
haue taken in hande to defende, are con-
trary vnto the word of God. They that
go aboute to make Christes sacrifice
vnpersfyt, are enemies vnto the scripture
and contrary vnto the word of god: but
your presthode wth the messe, doo so:
therfore they both are contrary vnto the
scripture. Sapient Paule in the epystel
to the Hebrwes proueth by these rea-
sons, that the sacrifices and presthode
of Moyses law, are vnpersfyt, because
they coulde neuer make persfyt them,
which

whyche were vnder the law. And in the
seueth chapter, he sayeth thus, speaking
of the lawe and sacrifices of Moyses
The comaundement which wet befoze
is taken away for the weaknes and in-
profytablenes of it, for the lawe hath
brought nothyng vnto perfection, but
it was a leadynge vnto a better hope.
The prestes of the old law were many
because they were not suffred by death
to cōtinue. But chyst, because he endu-
reth for euer, hath an everlasting prest-
hoope: wherfore he lyuynge for euer, can
perfittly saue thē, which thozow him, go
vnto god. Marke these wordes wel, for
they ar not myne but Paules. Paule
also in the .x. of the epistle to the Heb.
proueth that the lawe is vnperfitt, be-
cause it could not, with the sacrifices &
hostes, which, p prestes offred bp euery
yere of fresh, make thē p cam to the law
perfitt: or els (saith paul) they wold ha-
ue left of offerig. Of the wordes I ma-
ke thes resōs. Vt p sacrifices of moyses
lawe was vnperfitt, because they could not
make thē

perfyte, for whome they were offered;
then yt that Chyistes sacryfye make
not all them perfyte, for whome it was
offered, it was vnperfyte also: But ye
offer vp agayne for them, for whome
Chyiste ones before hath offered, ergo
ye reken, that the sacryfye of Chyiste
made not them perfyte, and so ye reken
Chyist no perfyter a prest, then Moy-
ses prestes were, and hys sacryfye no
perfiter, then they? Sacrifices were.

Marke well the wordes of Paule. *Lex
his hostiis, quas singulis annis continen-
ter offerunt, nunq̃ potest accedentes per-
fectos reddere, alioqui nonne desisterent
offerre.* The law can neuer make them
that come vnto it perfyte, wyth these
sacryfyes, whyche they offer contynu-
ally, euery yere & saime: Or els I praye
you, hadde not they ceased from offe-
rynge Ye maye se by Paule here, that
where as there is no ceasyng from of-
ferynge, that there, is no perfection of
sacrifice; but ye offer vp Chyiste agayn
and cease neuer one daye in the yere,
sauiing

saunge one, (yf that ye cease then)
from offeringe hym agayne, therfore,
ye make as much as lyeth in you, Chri-
stes Sacrifice imperfyt. Whosoever
maketh Chrestes sacrifice vnperfyt, is
blasphemous to Christ, and is a mem-
bre of Antichrist: but it is proued, ma-
sters Dissa, that you wyth youre cha-
playnes doo so: ergo ye wyth youre
Chaplaynes are Blasphemous vnto
Christe, and members of Antichriste.
That in offeringe by Christe agayne,
ye be proude, arrogante, and take more
auctorite, then euer God gaue you, I
wyl proue it thus. What soeuer the
hyghe preste maye not doo, whyche is
bothe God and man, that can not a sim-
ple preste laufully doo, whyche is but
a mere man: But Christe oure hyghe
preist can not offer hym selfe by agayne
then can no simple Preistes, that are
but mere men, offer by laufully Christ
agayne: but ye take in hande to doo so,
therfore it, that ye take in hande, is vn-
lafull, and ye are in doyng of youre
facte

facte, presumptuous and arrogāt, taking
vnto you moze auctorite, then ye haue
giuen vnto you. That Christ can not
offer by him selfe agayn, these wordes
of Paule to the Heb2wes. ix. do testify.

In ipsum coelum ingressus est ut appareat
nunc in conspectu dei pro nobis, non ut
sepius offerat semetipsum, quemadmo-
dum pontifex ingreditur in sancta singu-
lis annis, per sanguinem alienum: Alioqui
oportuisset sepius passum fuisse a con-
dito mundo. et c. He entred into hea-
uen it selfe, to appere in the syghte of
God for vs, not to offer hym selfe ofte
tymes by: as the high pretst entreth in-
to the temple euery yeare by straunge
bloud. For then from the begynning of
the world, shoulde he haue oft suffered.
Marke ye not here that Paule sayeth,
that Christ shoulde haue oft suffered, yf
he had done a certayn thyng ofte: that
same thyng was offerynge of hym selfe,
as the texte dothe expessedly declare.
Then seynge that Paule ioyneth inse-
parably together, ofte offerynge, and
sufferinge

sufferynge: it folowethe well, that so oft as Chyste is offered: so oft dothe he suffer, and they that make hym to be ofte offered, maketh hym to be slayne. But ye mastres Wylla wyth your chaplaynes, offer Chyste a thousand tymes in one yeare, then deo ye kyll Chyste a thousande tymes in one yeare. Nowe my Lord iudge, what thys woman deserueth for kyllynge of Chyste so oft, I refer it vnto your iudgement.

Ye say also mastres Wylla, that ye take synnes awaye wyth the offerynge vp of Chyste, and Paule sayeth: Absq sanguinis effusione non fit remissio. withoute sheddynge of bloude, there is no forgyuenes: then it folowethe also by this place, that ye & youre chaplaynes are bloudy sacrificers. Now to you my masters y be prestes what chyste bishop myl comaund you to offer vp Chyste againe to take syn away, seynge y as oft as he is offred vp, so oft must he suffer, and haue his bloud shed. None surely, for they y do so, are of the ryght lynage
of

of that Bysshop, whyche sayde: Necessē
est, ut unus moriatur pro populo, ne tota
gens pereat; and of theys also that said
Nos habemus legem, & secundum hanc
debet mori. There muste one dye for the
people, least the hole multitude shoulde
peryshe. We haue a lawe and accor-
dyng to that, he muste dye.

Dauid and Paule saye, that Christ
is an everlastynge Priest, and bys
preisthode hath no ende. No man can
succede him, that lasteth for ever, Christ
dureth for ever, then can no man suc-
cede hym: then are ye not Christes suc-
cessours as ye woulde be taken. Fur-
thermoze, seyng that Christes preist-
hode is everlastynge there can no other
Preisthode laufully succede, then is
poure Preisthode, whyche ye woulde
byng in after Christes preisthode, un-
laufull. Yf ye saye, that ye are of Chri-
stes orde, Paule shewynge the dyffe-
rence betwene Christes preisthode and
the preisthode of Moyses lawe, decla-
reth that none suche as ye be, can be of
Christes

Christes order. These .iii. properties,
wherby Christes preisthode dyffereth
from all other Preisthodes. The fyrst
propertie that longeth vnto a Preiste
of Christes order, is to be but one, and
wythout synne: The seconde is, to in-
dure for euer in hys preisthode. The
thyrde is to offer but ones, and wyth
that offering to make perfyt all them,
for whome he offereth. All these pro-
perties are playnly set oute in the .viii.
and .x. chapters of the epistle to the He-
brewes, in these wordes. They were
made many preistes, because they were
not suffered by death to continue. But
thys preiste, because he abydeth still,
the same for euer, hath an everlastyng
preisthode, wherfore he can saue fully
them, that thow hym goo vnto God,
euer luyng for that intente, that he
myghte make intercepyon for them.

It was mete that we had such a hyghe
Bishop, that shoulde be, godly and de-
uout, innocent, vndefyled, set a syde fro
spynners, and hygher then the heauens,

¶ .i.

whych

whiche shoulde not haue neede euery
daye to offer vp Sacrifices as those
hyghe preistes had fyrst for theyr own
synnes, and then after, for the synnes
of the people : For that he dyd cnes,
when he offered vp him selfe, and with
one oblation he made perfyte for euer,
them that are sanctified: But ye are
many preistes, and lyue not euer and
are not wythoute synne, and make not
them perfyte, for whome ye offer wth
one oblation: Therfore are ye not pre-
stes of Chyistes order, yea neyther of
his order, nor ordynaunce, for he neuer
ordyned any kynde of preistes wherof
he hath made no mention in hys scrip-
ture.

A preiste whych is ordered of God,
to offer vp alone wythout any felowes
in office, an everlastyng offering for
the takyngt awaye of synne, and dothe
hys duty perfyty, hath great wronge
done vnto hym, yf any man take hys
office in hande or wyl toyne hym selfe
in offyce wth hym, wythout his leaue

of commaundement: Chyſte was ordeyned of God to offer alone wythout any felowes in offyce, an everlaſtyng oblation, for the releſyng of ſynne, and that offyce doth he perſectly, yet ye vnſent for, and wythout lycenſe, thruſte your ſelues into Chyſtes offyce, to offer wyth hym, for the takynge awaye of ſynnes. Therfore ye do Chyſt playn wronge, and not onelye hym, but alſo his father, who ſente hym. Now, howe can this prieſthode of poures be of god whych is iniurious and doth wronge, bothe to the father of heauen, and to Chyſte his ſonne, and oure redemer: Then yf the Meſſe leane vpon poure prieſthode, they muſte bothe fall together. Here haue I proued alſo that this Meſſe is not ordered of God, and that he is contrary to the ſcrypture, and a blaſphemous mebre of Antichyſt, and iniurious vnto the prieſthod of Chyſt and to his paſſiõ alſo, and a foule idolatres, and a cauſer of Idolatry. And whether ſuche an Idolatres oughte to be holden

holdē styll in Chyistes church for god-
des seruice or no, I refer all the mat-
ter vnto you, my Lorde Judge, whych
haue auctorite in thys matter to deter-
myne as ye haue se euidence. Palemon.
These men thy accusers, haue brought
furth sufficient euidence & wytnes, that
thou arte not of God, that thou art cō-
trary and enemy vnto the holy scryp-
ture, and an Idolatres, makynge a
god of vnconsecrated bread and wyne,
and that to the greates iniury of Chri-
stes passion thou offerest vp Chyiste a-
gayne, and as muche as lyeth in the,
kyllest hym a thousande tymes in one
yeare. Wherfoze, thou hast deserued
deathe, and art worthy to be burned.
But leaste thy fathers generation the
Papistes, shoulde saye, that we are as
desyrous of bloude sheddyng, as they
were, when they bare the swynge, I cō-
maunde the in payne of burnynge to
packe the out of thys realme, wth all thy
bagges & baggage wthin these. viii. da-
yes, & go to thy father the pope, with al
the

the speede, that thou cāst, & say, that her
is in Englande no more place toꝝ hy in
neither foꝝ any of hys generation.

knouu. Syꝝ, yf it please you, yf ther be
no man appoynted to se thys woman
shypped, and conueyed out of the lāde,
the pꝛiestes, wyll kepe her skyl in theyꝝ
chambers and wyll abuse her, as they
haue done befoze: Therfoze, yf youꝛe
Lordshyp wyll let me haue her in my
custody, I shall se her conueyed ones
into the sea, let her chuse her, whether
she wyll come agayne oꝝ no. Pale:

mon. I am content, saye not wo-
man, but thou art warned: yf

that thou euer come into

thys realme agayn, af-

ther thes viii. dayes

loke none other but

to be serued, euē

as thy father

hath serued

oure

byethzen in tyme

past,

The Masse speaketh
Helpe and defende my good brethꝛ all
Whych loue doctryne Cathedrall
And do beleue vntwopen veritie (rite
To be as good as scriptures since-
Because in the Bible I cā not be fōūde
The Heretikes woulde burie me
vnder the grounde
I praye you hartely yf it be possible
To get my a place in y^e great Bible
Or else as I do vnderstande
I shalbe banished out of thys lāde
And shalbe cōpelled with sorow & payn
To retorne to Rome to my father
(agayne

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